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not in those prayers which we quoted. The practice of Roman Catholic prayer-books is precisely in accordance with the doctrine of the Council of Trent—namely, that we are justified in not only having recourse to the *intercession* of the saints, but also to their help and assistance (*opem et auxilium*). We, therefore, see no reason to change our opinion, that the practice of the Roman Catholic Church is fairly represented by the illustration which we employed in our last number—namely, that the relation which, in the practice of the Roman Catholic Church, the saints and especially the Blessed Virgin hold to God is much the same as that which, in the British constitution, the Prime Minister holds to the Queen. Mr. Power says that to make our illustration good we should prove that Roman Catholics offer no prayers to God, and that they repudiate His worship. Our illustration requires no such thing. Any one looking for favour from the crown thinks it right to attend the Queen's levees, or else to address petitions to the Queen, even though he knows that the granting these petitions may depend very much on the favour which his claims may find in the eyes of the minister.

Mr. Power tells us also that we must show that Roman Catholics hold that God has no choice but to grant the saints' request, and so that the real power rests with them. We are not bound to show this in order to make our illustration good, because in the theory of the British constitution the Queen has a choice, and may, if she likes, refuse to bestow offices on the persons recommended by her ministers. In practice, however, these are the persons on whom she always *does* choose to bestow the offices. And Roman Catholic writers maintain just as strongly that no doubt God has a choice not to grant the saints' requests, but that in practice He always does choose to grant them.

We quote, as proofs of this, a passage from St. Liguori's *Glories of Mary*, chap. ii., section i., and could accumulate more in abundance from the same work. "St. Peter Damian says that the Virgin can do what she wishes in heaven as well as in earth; for she can raise them that are in despair to hope of salvation. All power, writes the saint, is given to thee in heaven and on earth, and nothing is impossible to thee, who art able to obtain even for them that are in despair hopes of salvation. He afterwards adds, that when the Mother goes to ask any favour for us of Jesus Christ, who is called the holy altar of mercy, where sinners obtain pardon from God, the Son has such an esteem for the prayers of Mary, and is so desirous of pleasing her, that when she prays, she seems to command rather than to entreat, and appears before Him rather as a lady than as a handmaid. . . . St. Bernardine of Sienna did not hesitate to utter this great sentence, that all things, even God, obey the commands of Mary. By these words, he in reality meant that God hears all her prayers as promptly as if they were commands. Hence, St. Anselm, addressing Mary, says—O Virgin, God hath exalted thee so as to give thee this privilege, that with Him thou canst do all things. The Lord, O holy Virgin, has raised thee to such a height that, through His goodness, thou canst obtain for thy clients all possible graces; for thy protection is all powerful. "Omnipotens auxilium tuum O Maria," says Cosmas of Jerusalem. Yes, adds Richard of St. Laurence, Mary is omnipotent, since, by every law, the queen ought to enjoy the same privileges as the king, and since the power of the Son and the Mother is the same, the Mother has been made omnipotent by her omnipotent Son."

There is much more to the same effect in this passage, but we prefer to quote another passage (chap. ix. sec. i.), which illustrates even more forcibly the truth of our statements. "This Queen (Mary) is so benign and compassionate, that, according to St. Bernard, when a man goes to recommend himself to her mercy, she does not begin to examine his merits, or whether he deserves to be heard or not, but listens to the prayers of all, and obtains mercy for all. Hence Mary is said to be beautiful as the moon; for, as the moon sends its beneficent light on the most contemptible of terrestrial bodies, so Mary enlightens and assists the most ungrateful sinners. And although the moon takes all its light from the sun, it operates more quickly than the sun—what the sun does in a year, says a certain author, the moon does in a month. St. Anselm writes—Our salvation is sometimes more speedily by invoking the name of Mary than by invoking the name of Jesus. Hence, Hugo of St. Victor tells us, that should our sins make us afraid of having recourse to God, because we have offended His infinite majesty, we should not abstain from invoking the prayers of Mary, since in her we shall find nothing that can excite terror. It is true that she is holy and immaculate; she is queen of the world and Mother of God but she is clothed with our flesh; she is like ourselves—a child of Adam. . . .

"We should be persuaded that the protection of Mary is greater and more powerful than we can conceive. Why, asks a certain author, does that Lord who in the old law punished sin with so cruel rigour now show so many mercies to Christians who have been guilty of the greatest crimes? He answers, He does all for the sake and through the merits of—Mary. Oh! says St. Fulgentius, how long since should the world have been destroyed had not Mary sustained it by her intercession. But, says Arnoldus, we can go with confidence to God and hope all good from Him, now that the Son is a mediator before the Father, and that the Mother is an advocate with the Son. How

can the Father refuse to hear the Son when He exhibits the wounds that He suffered for sinners, and how can the Son refuse to hear the Mother when she shows Him the breasts that gave Him suck?"

We appeal now to our readers whether we were rightfully accused of misrepresenting Roman Catholic doctrines, and whether the reality is not far worse than we had described it. Mr. Power may refine and distinguish as he will, but no one acquainted with the New Testament can be brought to fancy that the religion of the foregoing extract is the religion of the Bible. We need scarcely look further than the very passage cited by Mr. Power himself, "There hath not been a greater prophet than John the Baptist, notwithstanding, he that is least in the kingdom of Heaven is greater than he." So far from this text proving that there are saints infinitely above us, who may appear as our mediators with Jesus; it states, in the strongest language, the privileges of the very meanest believer under the Gospel dispensation. We are no longer afar off, we can come boldly to Jesus in full confidence in His sympathy and His love, and His willingness to hear us. They who have proved by experience the happiness of pouring out their souls to Him, and trusting to His boundless love and readiness to hear all their petitions, cannot but feel indignant, as if they were being robbed of their most precious earthly treasure, when they are told that they cannot venture to come themselves directly to Him, but must look for other mediators whom He will not reject; when they are told that there are other names by invoking which help can be more speedily obtained than by calling on His—that there are other ladders to heaven by which we may safely mount when we have tried, and tried in vain, to ascend by Him.

We have now answered Mr. Power's challenge, and produced evidence that Roman Catholics represent Christ as so far removed from us by His Supreme Divinity, that we require some other mediator through whom to approach to Him. In fact, in the foregoing extract it is represented that there is precisely the same necessity that the Virgin Mary should mediate between us and Christ as there was that our Lord should mediate between us and the Father.

THE SHORTEST RIVER IN IRELAND.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

MR. EDITOR.—Have you ever visited the north-east coast of Ireland? If you have not, be sure you do when next you take your holidays. Such a drive, I'll warrant you, you never took in all your life as that which begins at Belfast and ends at the Giant's Causeway. For seventy miles (and real Irish miles they are) there will be exhibited to your wondering eyes one continued panorama. On the right you will have "the sea—the sea—the wide, the open sea," and on the left an ever varying scene of wood and dale, of charming glens and mountain heights, and rocky cliffs, the perfect loveliness of which cannot be surpassed by anything in Europe or the world.

There is one point, Mr. Editor, along this delightful drive on which the stranger never fails to bestow a more than ordinary share of admiration. It is where the rugged cliff rises so many hundred feet above the level of the sea, and where you may notice, far up the height, the princely and hospitable mansion of the Most Honourable the Marchioness of Londonderry. This picturesque mansion is Garron Tower, and the headland on which it stands is Garron Point.

An object of peculiar interest to the stranger as he passes this unrivalled spot is a stream of water which gushes freely and plentifully from the base of the rocky and gigantic cliff. Ejected from the solid rock, it proceeds at once to make for itself a bed, as if its full intention was to become, by-and-bye, a great and mighty river; but its career is brief—its course is quickly run—for, after crossing the narrow road on which you stand, it goes the way of all rivers, and becomes lost in the waters of the great deep.

The first time I passed this spot my companion, who seemed intimate with the locality, informed me that I was there and then beholding the *shortest river in Ireland!* And, sure enough, Mr. Editor, it is a very short river—its rising and its fall I could, at one view, behold—its beginning and its end are only a few yards asunder.

But what has all this to do, perhaps you may inquire, either with yourself, Mr. Editor, or with the readers of the CATHOLIC LAYMAN? Well, wait a moment, and you'll see. Not many days ago I was driving past this famous spot, and beside me sat a stranger both to myself and to the place. In pointing out to her the various objects of interest along the road, of course I did not forget to show her "*the shortest river in Ireland.*" But, no sooner had I said the words than who should meet me with a plump, though, to do him justice, a very civil, contradiction, but the driver of the car, one Denis Macaulay. "I beg your pardon," says Denis, "it is not the shortest river in Ireland, and I have good proof of that same, and I wish everything I believe was proved as well." So Denis went on to say, that the river which looked such a short one was in reality more than seven miles long. "Seven miles inland," said he, "there is a stream which, after flowing a considerable distance, sud-

denly hides itself in the earth. For a length of time nobody could tell what had come of it, or whither it went. At last it occurred to some knowledgeable persons that the little river at Garron Point might be that very identical stream which had disappeared so long from view, so," continued Denis, "they resolved to try whether it was or no, and, accordingly, they got a bag of shell-seeds, and emptied it into the stream just at the place where it disappears, seven miles away. Now," said Denis, "the way they were to know was this—if the seeds came out along with the water at Garron Point, then that would prove that the river was not so short as people had supposed; but if they did not come out, then they must allow it was a short river. So, with that," said Denis, "they placed men to keep watch at Garron Point, and, sure enough, while they were watching, out tumbled the very identical seeds. And wasn't that good proof?" said Denis. "I wish," he added, "I had as clever proof of everything I believe."

When Denis had done speaking, Mr. Editor, I said to him—"That's just what the Protestants say about their religion. Many suppose the Protestant Church to be '*the shortest river in Ireland.*' because it *seems* to have had its source from Reformation Point; but on going inland many hundred years we find a deep and noble river called *The Holy Catholic Church.* At its very source we find the Lord Jesus Christ and his holy Apostles casting into it the seed of Scripture truth. A little further on we find primitive Christians casting in the seed of the Apostles' Creed. Further down the stream we find the first four general councils casting in the seed of the Nicene Creed, and putting up a notice that it was against the law to put in any other kind of seed, and that any one daring to put in any other kind would be prosecuted and punished."

So, Mr. Editor, it's easy enough seeing what kind of seeds were put in at the place where the ancient stream was purest. But then came *dark ages*—the many miles of underground; (the same thing happened to the ancient Jewish Church as we read in 2 Chronicles xv. 3—"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law"); then, as Luther and others watched at Reformation Point, out came, to their great delight, the *very seeds* which Jesus, the Apostles, the primitive Christians, and the first four general councils had cast in; for, does not everybody know that it's the Protestant Church that holds by the Bible, the Apostles' Creed, the Nicene Creed, and that hasn't mixed any other kind of seeds with these, according to the warning and the notice given so long before.

There is another river, Mr. Editor, which makes a great noise as it flows along, and on the surface of which I have seen *another kind of seed.* They call it the *Creed of Pope Pius IV.* There are some simple people up here who are very desirous to know who put in that seed, and when? Perhaps you would throw some light on this subject; or, as they say you have a deal to do, perhaps you would allow some Roman Catholic priest an opportunity of proving in the CATHOLIC LAYMAN that the Church of Rome is *not*—what many Roman Catholics are beginning to suspect it to be—the *shortest river in Ireland.*—I remain, Mr. Editor, your obedient servant,

Cushendall, May 1, 1857.

VIATOR.

We feel obliged to our correspondent for his lively illustration of what we believe to be truth. Our pages are always open to any Roman Catholic priest or layman who is ready to defend his church in a candid spirit.

FARMING OPERATIONS FOR MAY.

Plowing and Burning should be proceeded with upon all favourable opportunities; there is no better preparation for turnips, rape, and late potatoes; and more will be done in cleansing foul land in one season by this mode than in three or four by the usual modes of cropping.

Soiling.—Rye, vetches, Italian rye-grass, clovers, lucern, sainfoin, &c., will now be rapidly coming into use for house feeding the stock. Cut close, that none be wasted. Keep under cover for six hours after cutting before using, that the more watery particles be evaporated, and avoid heaping too much together, to prevent fermentation. Top-dress the lucerns, clovers, rye-grass, &c., immediately after cutting, with rich compost or liquid manure.

Poultry.—Pay attention to the young chickens; let them have a warm, sunshiny, sheltered place to walk in, with free access to green and insectiferous food. Set more clutches of those you are most desirous of increasing. Feed young turkeys on boiled nettles, chopped fine, mixed with well boiled potatoes, or, in lieu of those, with some good oatmeal. Keep them carefully from damp. Attend to the young goslings, they require soft feeding; and allow both them and young ducks free access to water in fine weather, but keep them away from it in damp, wet weather, or you will loose many from camp.

Pigs.—Fat pigs should be disposed of before the month commences, and all others kept in store condition. Green clover, vetches, &c., may be given them in their yard, or if a clover field can be exclusively devoted to this stock, they will be maintained in health, strength, and good growing condition till the end of the season, when food more adapted for fattening comes in plentifully.